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TRUE
HEAVENLY RELIGION
RESTORED,
AND DEMONSTRATED UPON
ETERNAL PRINCIPLES.
WITH A
CALL
TO
CHRISTIANS OF HIGHER SENSE,

In Spirit and in Truth,

Joh. iv. 24.

BY A PHILOSOPHER OF THE NORTH.

[Thomas Should]

L O N D O N:

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TO THE
MOST EMINENT DIVINES
OF

GREAT-BRITAIN,

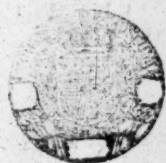
THE
FOLLOWING WORK

IS RESPECTFULLY

DEDICATED

BY

THE AUTHOR.



TRUE
HEAVENLY RELIGION
RESTORED, &c.

INTRODUCTION.

IT may be said, worthy Christians, that the Beginning of all Impiety is a Disregard of the Invitations of God, a Neglect of his *Callings*, repeated in so many important Moments of Life, in so many Voices of holy Men, in so many great Events of the World.

For it is impossible, from the Mercy of God, which is as infinite as his Justice,
B tice,

tice, that, desiring the eternal Happiness of all, he should suffer any Man to run into Indifference or Error, into Sin, into Damnation, without recalling him incessantly through every moving Hint, or through every more striking Revelation of his Grace, or of his Wrath.

But when Man has lost the Sense of this inviting Mercy, all is lost; and thence begins the wild Course of Impiety.

This is equally the Case with a People and an Individual; with a Christian's Life, and whole Periods of Mankind.

Consider all the great Changes on the Face of the Globe—the deep Darkness of Nations formerly enlightened; the wild Errors and bloody Tumults of Sects; all the Truths, the heroic Virtues, the blessed Lives of holy Men,
lost



lost to us; the present Confusion, Indifference, gay Impiety, splendid Horrors of Sin—all coming only from a Want of *Attention* to what is true or false, right or wrong, Heaven or Hell.

For what imports you all the Fullness of Divine Light, if, infatuated with the vain Charms of the World, or with your own Conceits, you do not deign to open your Eyes!

Without *Attention*, all will be eternally lost.

Miracles, Prophets, Truths of Heaven; all the Splendors of the Grace of God, all the awful warning Lightnings of his Wrath, may pass by you unobserved, may vanish, and you remain in the dull and dark Pride of Damnation.

Therefore, dear Brethren, if any Light of Blessedness come near, if any

good and heavenly Work, any Wonder of the Almighty, any Revelation of the Almerciful, shine to us—let us look to it with a sacred Earnestness, let us meet the approaching Brightness of our Father's Glory.

But such a great Thing I announce in these Pages. And I announce it to you, Christians of higher Sense! Because, as in important civil Matters it is the wisest and best, and in still greater Works, as the saving of our Country, our Laws and Liberty, it is the most magnanimous Men and Heroes, to whom, in the constant Divine Order, we must resort for defending the glorious Cause of all—so even in this same Divine Order, are *You* the true Men of Heaven for supporting the sacred Principle of universal and eternal Happiness, that is, Religion.

God

God of infinite Mercy gave you his Light to see ; and gave you more of this heavenly Light, that you might lead others. But the softest Slumber may make of your Noon a Midnight : O take Care of this sweet and deadly Slumber : The Sun of the Lord, the Sun of Truth, goes on : And the Evening comes, with it's Shades, and the Horrors of eternal Night.

This being the sad Effect of every Disregard to heavenly Truth, which in these Leaves I will shew you descending from the Lord in a new Glory—I claim, dear Brethren, for some Moments your Attention.

C H A P. I.

R E L I G I O N.

RELIGION! what a great and sacred Word! and which every Heart must venerate, in the Midst of it's wild Disorders, even against it's Wish, even in trembling. And as to all nobler Minds, do they not, with secret Adoration, believe Religion to be the Bond of Heaven and Earth, to be the true Principle of present and eternal Happiness?

Yet, at the same Time, to our Astonishment it must be confessed, that, as high as is this Word from it's Importance and Solemnity, as dark as the Thing itself, as dimmed and clouded either by the Wickedness or the unbounded Errors of the World.

For

For if, reflecting on this grave Subject, you will call Religion a *Belief* or a *Faith*—a hundred zealous Sects will instantly present you a hundred Schemes of Belief or Faith; all with one Voice rejecting your own as impious.

If you call Religion a *Worship*—all the World offers you it's vast Variety of Worships; which accord only in this Point, that your own is mad.

If you call Religion an *Union with God*, confiding then to have hit the Effence of it—you see about you the Wonders of human Conceit, of heated Fancy, all these self-made Extasies in every Faith, and how always they that have the least of Reason claim the most of Inspiration or Feeling. You start; the same Doubts arise, and darken your Prospect and your Hope.

If

If you re-consider, saying, "I will add the Word *true*, and call my Religion a *true* Belief, Faith, Worship, Union with God"—O know, that just as much does every Sect, nay does every Mortal!

If you retort with some impatient Pride, "But what Regard deserve all *these other Sects*?" that is unjust clearly. For remember so many sublime Heathens, still our Masters in grand Wisdom and grand Virtue! a Catholic as Fenelon, with a vast Number! a Jew as Moses Mendelson, and all their great Rabbis! a Turk as Tograil, and whole Schools of Sages! a Luther and Calvin! a Penn! a Wesley, or a Priestley! and so on.

If you pretend aloud, "Yet I prove from *Scripture*!" do they not almost all the same? with an equal Pomp of Criticism and Genius? And, in Fact, that *dead Letter* of external Scripture, what

Spirit may not enter into and animate it, the most evil as the best, in Order to deceive you infallibly in so Divine a Mask?

You will then perhaps, tired, turn your Mind off from lofty Pretension or high uncertain Probability, and resolve to observe simply, *the Effect* of Religion on the Good and Happiness of Mankind, that you thence may see, which is the genuine; as you know, that the Effect of Light is the sweet all-cheering Day, and the Effect of Truth a Reign of Justice and Happiness. O then what a Prospect opens before you—of Iniquity and Profligacy, of Fury and Persecution, Enormities of Lie and Imposture, Murders, incessant Wars, wild impious Follies, adored Tyranny, Madness of Vice, Horror of Misery, every Abomination! And all this chiefly in the Priests! And all this equally among Heathens, Turks, and Christians! (nay, amid these still
immensely

immensely more !) equally among Protestants, Reformed, and Catholics ! equally in every Sect, as in your own !* You see, astonished, that if Hell has reigned upon Earth, it has been, always and every where, in the very Name of *Religion*.

Your Doubts are at the highest, and begin to be tormenting. You say to your own Mind, these great Characters distinguish Truth—the *Clearness* and *Constancy* of it's own Nature, and the good *Effect* of it to all that is right, to Peace in Justice, to every Happiness.

Now, Religion incessantly *differs* from itself: And that not only in the enormous Diversity of Sects and Opinions; but no one Sect differs so much from *another*, as the same Sect from *itself* in every

* Excepting only the *Quakers*: For the ancient Brachmans, as the modern Mystics, cannot be called Sects.

every half Century. And the *Effect* of Religion upon the World—God! what has it been, even to this Day, but Imposture, Madness, Blood, Tyranny? And all this most eminently among Christians! Nay where existed ever a Band of Robbers, that did not live *within itself* more just and happy, than any Sect yet known?*

But soothing this Vehemence of Grief or Indignation, you sigh for Divine Enlightening and true Magnanimity; you say nobly, "I will not inflame my Mind with this dark Picture of Times and infernal Follies, of Sects and their Horrors; I will look directly at *Religion itself* now before my Eyes." And what do you then see, contemplative Reader? What?

BELIEF, AND FORMALITY!

One the Death of Reason, the other the
Death

* Excepting again the *Quakers*, who, with the *Mystics*, possess the only Idea left of true Religion.

Death of the Heart ! one the opposite of Divine Wisdom, the other the opposite of Divine Love !

You wonder, you consider nearer Temples, Priests, Hymns, Sermons, all that sacred solemn Show, and vain Magnificence, which serves only to cover stately, and dignify kingly Lies and Titles, kingly mad Luxury, kingly Wars, kingly Tyrannies. You see the holy Doctrine of Priests, with it's Charms, and sweet and easy Pardons, and Glances of Heaven, only support the high Courage of Sinning. You must confess at last, that if there be upon Earth any thing supremely false and imposing, it is this very Religion, which evidently, from it's Form as from it's Effects, proves itself to be—but *a great and pompous Lie.*

Such is the State of any Christian of Sense, who wishes to know the real Character

Character of Truth and Divinity in his Religion: A sad State, a mere Darkness of Doubts.

Yet there must be a Religion: There must be a something, that unites Heaven and Earth, God and Man!

But *what* is this Religion? And where, where shall we find this ever blessed Light, Divine from the *constant Brightness* of it's Nature, Divine from both the Sweetness and *Power* of it's Influence?

C H A P. II.

CHARACTERS OF TRUTH.

WE have beheld, though with a Glance only, all the Religious World in it's Confusion—frightened at that wild Roaring of dark Arguments and Opinions upon an Ocean of Doubts or dreadful Errors.

The first Thing now is to distinguish and separate, what still lies blended in that vast Confusion, Heaven and Hell, that is, Truth and Falschhood.

These must be known by their own natural *Characters*.

The great native Character of Truth is—not human Art, splendid Reasoning, Wit, Genius, Learning, high Authority;
all

all this being the very Strength of Error
—but, on the contrary, the native
Character of Truth is the purest SIM-
PLICITY.

1. In being *clear of itself*, or *evident* ;
from the Reality of Things and their
Order, evincing to common Sense that
it so is, and must so be.

2. In being *constantly the same* ; be-
cause Things, with their only natural
Order, are what they are as long as they
are.

3. In *effecting Happiness*, thro' *Right-
ness*, or in conforming Man to his only
natural Order ; for it is impossible that
Man, being wise, can be mad, that is,
that he, clearly seeing, can oppose the
Divine Law and Nature of Things and
of his own Being.

Hence follows, as a natural Opposite,
the great Character of Falsehood——
MULTIPLICITY.

1. In *it's very Nature*. Because what Things *are not*, is endless. Imperfect Shades, false Orders, may vary as you please. And the Effort of proving that which a Thing is not——must require indeed a mighty Art, subtle Wit, Genius, Learning, imposing Authority, despotic priestly Law, kingly Violence. Whence nothing is more arduous, voluminous, and high-studied, than Falsehood; as nothing is more easy than Truth.

2. In *changing for ever*. For what depends on Men's Fancy, must be, as that airy Being itself, formed to Times, Interests, Events, to the very Mien and Glances of Objects.

3. In

3. In *confounding every Principle, Law, Order of Man.* For when all is *whatever you please*; when all changes; when the highest Whim reigns, highest in Artifice of Wit or Terror of Power—O what avail then Law, Virtue, Happiness? No, all must be, what it is, and ever was—a high-studied and most splendid Tumult of Folly and of Misery.

These are the natural Characters of Truth and Falsehood, formed from the most simple Idea "*to be and not to be,*" and open to all Men.

If now a Religion be supposed existing, this Religion must be a *Truth*; that is, must be—1. Simple and evident. 2. Constant. 3. Productive of Happiness. And if the Religion of the Sects be false, you must find it, 1. Dark and doubtful. 2. Inconstant and variable. 3. Ineffective to Happiness:

Which all so to be, is in the World
the most open of all real Facts.

Whence you see,

1. That the Religion of the Sects, or common Religion, is no Religion in Truth; and by Consequence that, generally speaking, there exists now no Religion upon Earth, nor has existed from Time immemorial. For that little, though happy Number, electively formed out of—the first Patriarchs, the first Christians, the Sages of India and ancient Egypt, the Mystics of all Ages, the Quakers—that Number constitutes neither a Sect, nor properly a *public Form of Religion*. All other good Men of every Age have enjoyed from Divine Justice the Reward of their *Candour* and true Love in *their* proportionate Light of heavenly Wisdom.

2. That

2. That true Religion, in every essential Character, is the Opposite of the Religion of the Sects, or common Religion.

3. That this true Religion, when found, must, 1. Satisfy the Mind, in a heavenly Manner, with it's native *Clearness*. 2. Must fix and form the now agitated, restless, turbulent Humanity with it's *Constancy*. 3. Must force almost, with it's Divine *Evidence*, Man to be just and happy.

And this, this is the eternally true Idea of a Religion that shall deserve it's august Name. This is the high Reward of our Inquiry!

But *what* is, and *where* shall we find—this enlightening and animating Divinity of our Soul, this supreme Beauty of the World?

CHAP.

C H A P. III.

D I V I N E O R D E R.

THE most simple, first, and universal Idea of Religion is—that it is something sacred, that unites Heaven and Earth, God and Man.

Now, Reader, what is it that *unites* Things?—

“ O R D E R ! ”

And that you may see clearly it's true Nature, expressive of all Divine Wisdom, consider only, what is so evident to common Sense,

I. That *Things wholly dispersed* give an Idea of nothing; that *Things in a Confusion*, from an half Existence, on a Scene of Gloom and Horror, tend to nothing; and that *Things in a real Opposition*, sub-

sist

fist so not a Moment, but from their Power of Balance, that is, still their Order.

2. That it is the eternal, most sublime Character of Heaven and God to influence Life, Light, and every Bliss; and the Character of the Earth and Man to receive, according to Degrees of Perfection.

3. That all is all that it is—*only* from it's first Source and creating Principle. Whence it is true, simply, that the least Grain of Dust on the Earth, and the least Devil of the Abyfs, equally have all their Being and Power, their little Bliss and Beauty, all and in every Instant, from their great first Principle, Heaven and God.

What a clear and Divine Necessity of Order! when, without it, nothing can be conceived; neither a Universe in it-
self,

self, nor the Connection of any Thing with it's Cause, nor Continuance and Action, nor the Subsistence of the least Mote in the Sun.

Order, Order, is the universal *Power of Union*, between all the innumerable Parts of grand Nature, between the last Effect and the first Cause, between Heaven and Earth, God and Man.

Weigh, consider, and with all your Thought, with all the Art of Genius, with all the Subtlety of Hell, you shall not be able to conceive another *first Principle* of all that is, than ALMIGHTINESS; nor another *second Principle* of Life and Existence, of constant Action in Nature, of general Bliss, of general Beauty, than ORDER. And as GOD has made all from his infinite Love through his Power, so he has formed all from his infinite Wisdom through Order.

This is said of Order from the Necessity of it's own Nature, from it's very Idea. But look to simple, open Experience, and you will find that all both Being and Well-being in common Life rests only upon a natural Order; nay, that Wickedness itself is impossible without a certain *Order to Hell*, just as Goodness is an *Order to Heaven*; and that every more exquisite Evil has it's true Proportions, and Smiles, so to say, of hellish Beauty.

But as Order is the Principle of all Life and Existence, of all Power and Beauty, of every Thing's Subsistence; so it is, in a still higher Manner, the Source of Excellence to Man—not only as an Animal of common Nature, but even as a Mind or rational Being. For if the two real Grandeurs of Man be Truth and Virtue; and, as to Truth, our Mind does not conceive any Thing in itself or it's own Essence, but all Things

Things only in their Series and mutual Action, that is, Order; and, as to Virtue, Man cannot act eminently but according to the best Order of Things in his Mind; is it not clear at last, that *Order* is the Principle of all both our Truth and Virtue?

In this Moment the Thought suddenly brightens to your Soul:

“ But certainly is *Religion* the highest Truth, and the highest Virtue! And thus, certainly is Religion the Understanding of Divine Order, and the Will of Divine Order; that is simply, the living Idea, the true Sense, the *Principle of Divine ORDER* in our Mind!”

All which, with the whole Reasoning of this Chapter, far from all high and subtle Art, may be expressed in this most clear Idea: “ That, as to God himself it has not been possible, either once to
see

see and form the Universe, or 'since to act upon, inspire with Life and Power, conserve that immense grand Being, without Order;—so Man, with his Spark of Divinity even in his dim native Dust, can neither look up to God in Truth, nor act towards God in Truth, nor receive the least Influence of heavenly Life and Power, but within that same Divine Order."

Now then, to find all the Truth, the simple eternal Law, the whole majestic Splendor, of RELIGION—is to find the DIVINE ORDER !

And this is the third Degree in our Inquiry; the first being the Nature of Truth, the second the Idea of Religion in general, the third the plain System of true Religion.

Yet, before we proceed, now that we know all Divine Truth, and Divine
D Power

Power to be found only in Order, for a Trial of our new Principle, let us repeat our first Question :

“ What is it that *unites* Things ? ”

Is it Hymns and Prayers ? Is it Sermons and Stateliness of Temples ? Is it high mysterious Belief ? Is it even Tears and Contemplation, or devout awful Solitudes ? No. What is it then that *unites* Things ? What is that grand Power, that sacred something, that *unites* God and Man ?

O R D E R,

Divine ORDER ! of which the living Idea, the Principle in our Mind, is *true Religion*.

Whence you see, at the very first Dawn of heavenly Truth, the Vanity, nay the pompous Imposture, of all vulgar Religion.

C H A P.

C H A P. IV.

HUMAN WISDOM.
DISCOVERIES OF GENIUS.
VIRTUE AND HEROISM.

MAN is but one; Nature is but one; Truth is but one. These are common Maxims. But, more clearly still, the *Divine Order*, which is the only grand Object of our Knowledge, is but one.

Whence it follows—that there cannot be two *different* Manners of discovering Truth.

And, consequently, that in the same Way Men have found their first and most simple, their lowest Truths, in just the same they ought to find the more great,

D 2

more

more distant, and highest. Till at last they may have, as it were, a Glance of the *whole Truth*—whose supreme Splendor to approach, God gave us Eternity.

Now, in Truth for us, that is, what we know, or Human Wisdom—there are three Degrees.

I. WHAT IS, and what is not: Real Being, and Nothing. This Degree forms—simple Certainty, or *Evidence*.

II. WHAT MUST BE: From the clear Necessity of a Thing's Nature, or the very Idea of it: From the Order of Causes and Effects. This Degree forms—*strongest Inference*, or what is called excellent Reasoning, and *Discovery* of Truth.

III. WHAT MAY BE. This Degree—founded on the Resemblance of Sense, or on the Resemblance of Reason,
called

called Analogy——forms light Inference, or *Probability*.

The *first* Degree, though undoubtedly the most necessary and most Divine, is equally for all the World, neither pains nor charms any Man, presents no Cause for Censure or Glory. Nobody, for Instance, comes vaunting that he has discovered the Sun; and nobody disputes it's Being. To offer us Truths of this Nature, were as if a Man, pretending to give a Feast, would regale us with Air and Water—which are undoubtedly more necessary and Divine, than all the luxurious Dishes in the World.

The *second* Degree, *there* is the grand Field of Genius; the now dark, then splendid, always variable World of Human Wisdom; the Empire of Reason. To fix Truth *there*, would be as to fix the Sun in the external World, and

give an everlasting Spring with the Smiles of constant Happiness. Do not despair, O Reader, in the Gloom of a false Comparison! The outward World is bound to Laws of Necessity; the inward mental World is *free*. Truth may be fixed there, and reign in all the Bliss of it's Divine Splendor.

The *third* Degree, is more intellectual Amusement, Pleasure, or artful Pain, Luxury! But exactly as you see in the World about us, that Men have scorned the Divine Principle of what is *necessary*; have neglected the Laws of Humanity and their social State, to contrive with endless Art or Violence false ones; have given themselves all up to the high Pain and incessant Study of mad Luxuries—*just so* in the intellectual World, in Regard to the three Degrees of Truth: They commonly scorn the first; neglect the second; but are mad with the *third*. There they for ever play with Conjectures,

tures, Interpretations, Novelties, idle Words and Notions! There they spend their thinking Lives at the sumptuous, often cruel, equally stately and shameful, Mock-fight of Opinions.

Now, in the second Degree of Truth, called by us the World of Human Wisdom, the Empire of Reason, the Field of Genius—there moves Religion, Philosophy, Science; and there is our Inquiry.

All that to us has the highest Appearance *to be*, we may call *evident*. Yet here our Object is—not open Fact, or the Evidence of Sense; not the Glance of Resemblance, or the Evidence of Fancy; but—Proof, from *what must be*, or the Evidence of Reason. This Evidence is properly Wisdom, and Discovery of Genius.

The

The Ground of this Wisdom, this Discovery, is—*what must be*, from the Nature of Things, and the nearest Idea to this *must be*, ORDER. First, the Order of Succession, of Series, because nothing can be of nothing, called Principle of Being or *Cause*: Secondly, the Order of existing, together with mutual Action, or the Order of Proportions, called *Harmony*.

All that Genius has discovered, or Reason confirmed, is from these great Orders. From the first, the Origin of Things and the Chain of Nature; from the second, all that is Law.

And, as there is in the Universe only one Divine Order; and Truth, Virtue, Religion, are all equally but the *Principle of this Order, living in our Mind*; so there remains for us this only noble Effort, to form an Idea of the Divine Order, from *what must be* as to

Cause and Harmony, that is, from the Nature of this Order itself.

Such is the only eternal Way of
TRUTH!

So, when the Ancients, in their, so to say, dim Sublimity, the Twilight of *primitive* Wisdom——fancied Heavens over Heavens up/ to the first Mover, and the mutual Influence of all Things in Proportion of Power; when their ZOROASTER saw—from the silent Eternity, an immense Light insensibly conquering an immense Darknefs; HERMES—an *Infinity* of Emanations; ORPHEUS—of Gods and Goddeffes blooming out of chaotic Nature; PYTHAGORAS—of Numbers from the first One; PLATO—of Ideas from the first Mind, &c. *all this* was still a Glimmering of the great Divine Order; though a Divine Order formed *mostly* in the third Degree of Truth, in the Evidence of magic
Fancy,

Fancy, from mere Glances of Resemblance.

But when NEWTON uttered that great Thought, "*The Universe is a Balance*,"—he saw the Order of Proportions, the System of the Heavens, with an Evidence of Reason, or in the simple Necessity of Nature. Though yet the Ancients expressed that, as it seems, more sublimely—calling the Universe a musical Harmony, and measuring even the Tone and Interval of every heavenly Orb.

When COPERNICUS gave us the solar System, and bad not the Heavens roll for the Earth's Sake, but the Earth for the Heavens' Sake—he could not resist the Divine Necessity of Order.

When HUYGENS, knowing the Planets to be Earths, and the Stars to be Suns, inferred the former to be adorned with Animals, Men, Republics; the latter

latter about them with Earths and Moons—starting at this vast and grand View, he said in his Mind, “ But such is the *very Idea* of an Earth and of a Sun! by the Wisdom of God, it *must so be!* this, and this only, is *Order!* ” Nay, HERSCHEL has added, from the same great Thought of Order, that all these solar Systems still form another System, immensely grand, about a first Sun of Suns !

When LEIBNITZ, that luminous Genius, taught this Universe to be the *best possible*, or simply and perfectly good, he proved from the sublime Idea that even a Disorder, existing within the Law of the supreme Divine Order, must be a *Part thereof*, and in *it's Orbit* what it should be. All his Philosophy is but a Radiance of Order, as far as the Gloom of vulgar despotic Religion did permit. He had a Glance of true Religion: He gave us the Law of *Continuity*: He
saw

saw the Divine Plan of Causes and Harmonies. But *one* most striking Discovery of his Genius, only from the Idea of Order, was this: "You shall find, said he to the World of Philosophers, between the Kingdoms of Plants and Animals, Beings of ambiguous Nature, which unite these Kingdoms in a Chain." Those Beings are found; and Philosophy honours his Genius in adoring Divine Order.

And in this same Way every great Truth was found.

But even VIRTUE itself is kindled and lives only in the Idea of *Order*: All Order being a Beauty attracting Love, an *Orbit of Happiness*, a little Heaven. For Virtue is not mere Power, which a Satan, a Tyrant, an Highwayman, may possess eminently: But it is the active Principle and the *Love of Order*, in all it's Divine Degrees.

And

And so Man, in the grand *natural* Orbit of his Existence, at the first Dawn of Life, moves rudely among the Objects, offends, and learns the Order of an animal Being; then of a Family, with every common Affection; then of Love and Friendship; then of active Life, and his Place among Men; then of Society; then of Humanity; then of Nature, as considered by an elevated Mind.

In these Orders, or Degrees of one Order, you find all the Virtues—of Animality, of Gratitude and Attachment, of Love, of common Worth and Honesty, of a Citizen, of a Man, and of sublime Reason.

Still more simply are all these Virtues but one continuing Love of Order, as an higher and higher Beauty, Happiness, Heaven. And as HEROISM, or grand Virtue, is, in every Degree, the Sacri-

E

fice

fice of an inferior Love to an higher—
how clear that this Heroism, as all and
every Virtue, exists only in a living Idea
of Order!

Yet, we have considered Virtue only
in Nature, without it's inner Motive, in
the brightest Day of *Human Wisdom*;
in Order to shew the genuine Principle,
and the Way, of Truth and Discovery.

But when we shall view the *whole Di-
vine Order*—whose living Idea in our
Mind is the highest Truth, and the
highest Virtue, is TRUE RELIGION—
then all these other Truths and Virtues
shall appear to us as the faint Light or
the unequal Glances of a Sun hid in
Clouds.

CHAP.

C H A P. V.

UNIVERSE OF DIVINE ORDER.
SPIRITUALITY.

HOW striking—when heavenly Truth, or Religion, is the Idea of *Divine Order*, and this Divine Order is as constant as GOD—how striking, yet to see that endless *Diversity* of common Religion!

This proves the fanatical despotic Character of this *Religion of Sects*—never to admit a *Demonstration*, a pure *Evidence*; when it relies, with heathenish Pomp, on the mere human Authority of a dictated Faith, nay often on the hellish Power of Swords and Flames.

And thus every one of it's Articles may be in Turns, *what you please*, absurd or
 E 2 reasonable,

reasonable, impious or holy, without inner Connection, Simplicity, Evidence of itself: Thus, in it's whole, it may both cause and precipitately follow—the turbulent and bloody Revolutions of Sects, all the wild Changes of Times, of reigning Powers, of Fancy.

Nay, what is still more striking, this Religion may change it's whole Character, and from one Extremity pass to another. So, all was formerly *Spirits* and spiritual Powers, nay Spectres, Witchcraft, Influence of Stars and Demons, Magic of every Power in Nature: And now, hardly a Suspicion of Spirits is left. To that Degree is this Religion become modern and deistical.

And so little therefore can this Religion resist Infidelity, that, from Vanity or Weakness, it shrinks every Day for the rising, brilliant, triumphantly smiling Boldness of the latter. In a short
Time

Time this whole fainting Light shall
vanish, and leave us but the wild,
unequal, and dreadful Splendor of
Hell.

Reader! is it possible, ask your Reason and your Conscience, possible that a God of infinite Truth should have given us such a false, ever changing, dim Meteor, for *heavenly Light*? No: This Light must be as Himself, eternally bright and constant.

So in Fact is *Divine Order*; and so is the Idea of it, or *true Religion*.

This true Religion, as every Science or Wisdom, we must find in the second Degree of Truth, (p. 15,) and discover from *what must be*, according to the very Idea of God, of Nature, of a *Divine Order*.

* * *

The first Thing that *must be* is,

I. SOMETHING: And, in the highest Degree, Something infinite, or GOD.

Secondly, if this Something possess Power and Motion, as is the Fact,

II. SOMETHING OF SOMETHING: Or a universal Action in the Series of Causes and Effects.

Thirdly, because an Effect can never be either greater and mightier than it's Cause, or unequal to it,

III. A UNIVERSAL PROPORTION, Dependence, Correspondence: That is, a Universe of Order.

Now let us see what follows from these Laws.

First

First Order of Consequences.

From the *first* eternal Law or Evidence of Reason follows—the Existence of an infinite Being, or of God: 2. This grand Truth, that from God in his immense Glory down to the least Atom in the least Shade of the Abyss, there exists *Something*, and must be a constant Chain of Beings. For no Madness can be higher than any where to fancy or conceive *Nothing*, whose very Idea in our Mind is that which is *not to be conceived*.

And this Necessity of the Negation—of Nothing, and the Affirmation—of Something, in the Order of Things, has the same Power. You may conceive the Universe as an infinite Line or Number from God as it's first Indivisible or Unity, which is the most simple Idea; or as an immense Circle from God as it's Center, which is the most perfect.

perfect Idea, and that includes every other.

But further, if from the immense Glory of God down to the least Atom in the least Shade of the Abyfs, there must exist Something, and consequently be a Chain of Beings—it follows that Beings must be conceived equally in the lowest and the highest Regions, and in all the *invisible Spaces* of the Universe. *Nothing* can ever be conceived any where *to be* ; nor any Thing conceived to be *for Nothing*. Now no Circle or Orbit of Beings can, in the *Unity* of Divine Order, be without *rational Ones*—of which all possible *Variety* and *Gradation*, most eminently is to be inferred at once from the Idea of Order, from the Desire of Divine Love, from the Grandeur of Omnipotence. Such *invisible* rational Beings, we call SPIRITS, and the highest or nearest to GOD ANGELS. They must then exist !

ALL

All these Beings, visible, invisible, highest, middle, lowest—must be in the most perfect Order of Series and proportionate Power, that is, of universal Harmony. In this immense Order God reigns, influences Life and Light, conserves all, the eternal Source of all, the eternal Sun of all.

But as it is in the Nature of a Spirit or rational Being, from it's essential *Will*, Liberty, Power of Choice, to be *good* or *evil*, to be in the Light of God or in the Darknefs of it's own idolized Self—so, in that *immense Variety* of Spirits or invisible rational Beings inferred above, even *this* Difference, we may safely say, *must be*: For all this in the Order of God is simply *natural*, as the Circle of Day and Night, and as all common *Opposites*, light and dark, hot and cold, fine and unpleasing, Pain and Delight, Love and Hatred, at last, Vice and Virtue, Wisdom and Folly.

Folly, that is, *Good* and *Evil*—all, I say, in the vast and grand, ever moving, ever revolving Order of God, is so *natural*, carries with itself in our Reason a Necessity to be inferred from that Divine Order. *Evil* Spirits, or invisible rational Beings, we call Devils. Such Beings must then be thought to exist; and if existing, must be thought to exist with all the universal *Variety* of Things, with all the universal *Gradation* of Order, as *least, less, middle, greater, greatest, &c.*

An invisible World must then be! a Universe of what is highest, middle, lowest, in the Order of *Minds*, as in that of Bodies! a *Universe of Spirits*! a Universe of Angels and Devils!

This Consequence of *what must be*, of a continual Something well conceived, of a Divine Universe or *total Order* in it's very Idea—this Consequence

quence is a Proof *a priori*, an inner Proof from the Nature of a Thing, at once the highest and irresistible, a mere *Evidence of Reason*.

Yet, you may give this Proof still a new Light from the *Infinity of God*, that is, from the Cause of the Universe.

For if you conceive that any Thing, any Being, even the least Atom, *could be* in the grand Order, and *is not*, you conceive in that Instant—a *Bound* to Infinity, an *Exception* to Omnipotence ; you conceive a *Want of Power*, either from Necessity that forced, or from Neglect which is Weakness. And if from his infinite Love to create Happiness you except only one and the least Object possible, the least Mind, the least Being of Intellect and Feeling—then you still forget his Infinity, you offend that Heart of immense Mercy, you mean to reason in uttering a Blasphemy.

All

All that can be conceived in and with the *Divine Order*——must then *be*. But most necessarily so, if even this Order itself cannot be conceived without such Beings or Regions of Beings.

So perfectly does Reason abhor that sad savage Stupidity, which has created the immense *Waste* and *Solitude* of Nature, the horrid Emptiness or Nothing of the Universe of God!

But that sad Stupidity, so often called Religion, and so dark and void itself——formed a Divine Order to it's Likeness. Instead of a true and demonstrated, a self-evident Religion, there has publicly existed upon the Earth nothing but a mere despotic, tumultuous, bloody *Barbarity* of Doctrines.

A *Barbarity* in Truth! For if even this Evidence or Necessity of Reason, now explained, did not exist——there is

yet a most simple Inference open to all from *common Experience*, a Proof *a posteriori*, that would have struck every Mind with it's Splendor, if not bound in dark Servitude by religious Tyranny, and not with-held violently from seeing the glorious World of God.

This *Proof* is the following.

In the great Plan of the Universe you see every known Region or Element—abound with *Beings* of a Nature analogous to that Region, which Beings are as it's People and Citizens, and whence our Fancy has caught the Idea of calling some of these Regions, the nearest to us, *Kingdoms of Nature*. On the Surface of the Globe you find Men and Animals; in the Ocean amazing Crouds of Fish; in the Air Birds innumerable. But is this all? No: The restless Wit of Man has discovered new Worlds of invifible or microscopic Beings; and knows now

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to

to an Evidence, that *all swarms with Life*, with Animals—the whole Air, all that is observable, every Herb, the Petal of a Flower, the least Grain of Dust!

Nay Genius, in it's Likeness of the Divinity, piercing still deeper, has, from the hidden Worms under the Surface of the Earth, enlivened all the dark Regions down to the Center; and from thence soaring, given Systems of Suns and hospitable Worlds to the Universe; and to complete the grand Harmony of it's Creation, has even dared to suppose congenial Animals in the tremendous Fire of the Suns.

What a Sublimity in Senses and in Fancy! But a Sublimity that still could not soar to the first, the plainest Evidence of *pure Reason*.

O won-

O wonderful Folly of Man! with Sallies of Genius so to play upon the Surface of the World of God, so admirably to catch it's *Mien*, and never to suspect it's *Soul* !

For that transcendant Beauty of the Divine Universe—is it not still supposed a grand hollow Statue, a sublime Head without Brain, a Temple void and empty; still as the Kingdom of *some enchanted flowery Spots* in a Wilderness !

And all this from an almost Madness of *Inconsequence* ! As if it were more easy, more natural, with common Sense, to form a World by Whims, by Sallies, than by *one* constant Order !

That Genius, which could see all this *external* Glory of Suns, of Worlds, of Beings—why, with that same Glance, could it not perceive the Order of *higher* up to the Splendor of God, of *lower*

F 2

down

down to the Night of the Abyfs, of *inner* into all the immense invifible Spaces of Nature? And as, in the magnificent *Vaftnefs* of the external World, from an happy divine Thought, this Genius did *enliven all*—why not even fo in thefe other ftill grander Regions, of ever *higher*, of ever *lower*, of inner *invifible*, conceive Beings congenial, form their Orders, and fee the whole Divine Harmony?

But fo did, though dimly, all Antiquity: And if this Juftnefs of Reasoning, this clear Inference, be *necceffary*, as it is—the invifible and fpiritual World, the Universe of Beings above our bodily Senfes, is *proved*, by Reason and Experience with equal Strength, from that common great Principle, *what muft be*.

And as to the Difference of *good* and *evil* Spirits in the invifible World,
Sense

Sense and Experience may still discover to us, and prove even this Order, from the *visible World*.

For as in this—you do find Flowers and other Beings, which, as it were, open themselves to the natural Sun, in Order to receive it's benign and celestial Virtue; and others, on the contrary, that shut up and contract themselves, as fond of their little native Spark of Fire, which, in their opaque Gloominess, they agitate and rouse up within themselves to a dark fierce Flame, to a malignant Quality, to a dreadful Venom—and as among the Spirits of Men you find them that are open, loving, divine; and others which, as horrid Slaves or Robbers in their Cave, are chained to their dark savage Self, perfidious, Murderers, Devils of every Passion—so in that immense Variety of Spirits, or rational Beings of the invisible World, *must be* this same Difference,

ference, all Manner of Choice and Action being free; a Difference, which, as a Principle of *Opposites*, serves only to form the universal Motion, the immense Richness, the marvellous Grandeur of *that World*, as it does of the natural.

Thus, from *what must be* evidently, it is impossible—*not to assert* in every invisible, nay in every conceivable Space of the Universe, the *Existence of SPIRITS*; of every Degree and of every Variety; highest, middle, lowest; Angels, Devils, Demons and Genii, Ghosts, Shades, Sylphs, Elves, &c.

Thus all that can be conceived, *in* and *with* the Divine Order, and, most eminently, that without which no *Divine Order* at all can be conceived, must be filled up by our Reason, and believed *in that Order to be*: Well considering the very Idea and Nature itself of a true
Order

Order in all it's Series and Proportions,
in all it's Harmony.

For *Nothing* and *Emptiness*, and Desolation and Chaos, are the formal Denial of *Something*, and of *Something infinite* in Power, in Wisdom, in Love, and of all *Order*, and of every *clear Idea* in our Mind; to suppose them, is equally the highest Impiety and the highest Madness.

* * * * *

From the *second* eternal Law or Evidence of Reason it follows—that every Being, every Thing existing, visible or invisible, the least or the greatest, good or evil, *must do*, must work, must act and operate Something; and this in just Proportion of it's Power.

As the former Law proved the immense *Existence* of the Divine Order; so
this

this proves the immense *Action* of this Divine Order.

The *first* Action is from GOD as the eternal Sun of the Universe, as the Source of Life and Light, the Source of every Bliss and of every Power.

As no Being at first could rise into Existence, but from him and by him; so no Being still can, not even for an Instant, continue to exist, but from him and by him. Down to the last Gloom of Hell do the Beams of this almighty Sun reach: The glittering Grain of Dust, the invisible Insect hidden on a Leaf, or floating in the Air, the little Power and Thought of the least Devil in the Abyss—are still Sparks, are still Glances of that immense, all-luminous, and all-vivid Sun.

But, it being the *Nature* of *Action* universally, and of Divine Action received

ceived in the Order of finite Things—to be strongest in it's Center, and diminish proportionally; so must all that is *nearest* to God possess the highest Degree of Divine Life, Light, Bliss, Power; the middle possess them in it's Proportion; and the lowest, the least, Atom, Spirit, Unit of Being, not be void of that only Life of Divine Essence, which forms and actuates all Being.

In this grand and immense View of Life and Order all-Divine, no Shade of Evil can be seen: The Atom, in it's least invisible Orbit, is as pure, as beautiful, as bright of Goodness, as the solar System, and this as all the grand Universe of God.

But as, by Virtue of this second eternal Law of Reason—*all must act*, the Essence of *Something* being *Power*, and the Essence of Power *Action*; so, in the immense Possibility of *natural* Tendency
or

or Motion, and of *spiritual* Tendency or Motion, that is, *Choice*, every Variety of Motion must exist.

The four great Varieties of Tendency or Motion, universally, are—*upwards*, to the Source of Life and Light; *downwards*, from the Source of Life and Light; *outwards*, to the vast grand Scenes and Objects of the World; *inwards*, to Self as a divine Center.

The *first* Tendency or Motion, that is, Action, is so natural and so essential to Life, and all heavenly Light and Power—that every Atom tends to spring out of it's earthly Abyfs, to be sublimated and vivified by ethereal Spirit; that every invisible Seed opens itself to the Sun; every Flower expands it's Bosom; that the Earth itself would perish without ever turning it's gloomy Faces towards that vivid Center. And in the invisible Order of Spirits, no Wisdom, no Virtue,

no Divine Power, is possible, but in a constant mental Tendency—from the Glimpse of Sense, the Glances of Opinion, the variable Day of social Reason, to the pure heavenly Light of universal Truth.

The *second* Tendency or Motion—is that of gross, dark Matter; and, in the spiritual Order, of all that is mightiest in every to itself concentrated, fierce and abyssal, to Heaven opposite Quality.

The *third* Tendency or Motion—is, in Nature, that of the noble Vigour which expands itself, as every organic, vegetative, elastic, animated, and vivid Power; the wondrous Tensibleness of Gold, the Splendor of precious Stones, the Spring of Air and Fire, the rich Bliss of aromatic and flowering Trees, the Stars, the Sun; and in the Universe of Spirits, all that is worldly Wisdom and Grandeur,

deur, natural Love and Heroism, heathenish noble Virtue, *splendid Powers* without God, if not in the mere Resplendency of the World.

The *fourth* Tendency or Motion—is, in Nature, Contraction, Gloom, forced violent Action, dark fierce Flame, malignant Quality, Venom; and in the spiritual Orbit, stupid savage Wickedness, Obstinacy and wild Prejudice, cruel Ambition, tyrannic Rage, perfidious Iniquity, Murder, devilish *Will*.

Now, reflecting on the Cause of these different Motions, as to *Spirits* whose Tendency is free, it is evident that the third Motion, the noblest of those tending *from* God, that towards the various grand Objects of the World, could never rest on this mere Grandeur, and cause in the acting Mind a *splendid Atheism* of Thought, of Feeling, of Power—without such a Spirit's total forgetting of
God,

God, the Sun of all this Beauty and Grandeur, and GOD he could not possibly forget but from the fascinating Principle, the magic Charm of Self, that new fancied *Divine Center* of Bliss and Power.

When this Fascination of Self rises still mightier, Man then feels all in his own Being, unites insensibly with Hell, and declares at last boldly it's first dreadful Creed, "*I am God!*"

Thus, is the true and actual Order of the four principal *Motions* in the spiritual Universe this: First towards GOD, the only Tendency, in a pure Sense *natural*; then towards SELF as a factitious God, an Idol of sensual proud Conceit; so towards the WORLD or external Nature, as the usurped Empire, the Universe of this fancied God, of which vain Dominion he burns to conquer all the Glories with Intellect, Sense,

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and

and elated Will; lastly towards HELL, in all the horrid Majesty, the selfish Despotism of a Devil.

Whence you see clearly—that SELF is at once the true Principle of Hell, of Sin, of all mere worldly Grandeur. A Principle that shews itself openly—in every criminal Fancy, every wild Desire, every Passion, every Violence, of which the very Effence is, “*I will* ;” whereas the righteous Mind constantly is asking what it *ought* to desire, what is just, what is right or Law, what is *according to the Divine Order*.

And, truly, when in the glorious Universe of God, first and purely, nothing can be conceived but *Power, Action or Motion*, and it's *Tendency*—what can SIN—in it's Nature be, but such a Power and Action tending *from God*? And when no Being can adore the grand and brilliant Objects of the

6 World,

World, or unite with the dreadful Might of Hell, but for his *own Sake*, for the conceited Divinity of his Self—is not this Idea, as the Principle of Sin, so stated, the only natural and necessarily true one?

A Demonstration of Sin not less grand, than simple. For thence you see—that the Nature and Essence of SIN is Self-adoration; and that the very first Object of this Sin or Self-adoration is the Spark of *Divinity* in our Being, the Spark of Divine Life, Light, Bliss, and Power—of which the Idea makes the Being fond of *itself*, mad of it's only heavenly Charm, and darts a Glance of that first deadly Error, "I am a God; I will create a new Order of mine, where I may be the Divine Center, and a Divine Sun; I must be thy Lord, O World; assist me Hell; I bid it, I *will*!" This is Rebellion: Hence Sin is the most mighty in the most elevated Minds: So

did the first of Angels fall, and formed his dreadful Hell.

But in the Instant a Spirit forms the Idea of Self-adoration——his Pride blushes to lift up it's vain Eyes to GOD; he feels himself as more safe, as more quiet, the farther from GOD; he comes every Moment nearer to the Abyfs. Just as you see in common Crime——how the first lively Shame keeps back the novel Sinner, gradually, from the Eyes of the offended, from the Eyes of the honest, from all the decent World, at last from the very Light of Heaven, when he hides himself in dreary Caverns, and forms to his Mind a new *Principle of Evil*, and fancies the horrid Majesty of a Robber, and thrives only in the deepest Gloom of Hell.

So you see *the Nature of SIN*, the only erroneous Action in the Universe, even that in *it's Origin* Divine, in it's
Conti-

Continuance worthy of Pity and of Tears, in it's End, when all Beings shall return from their Errors, magnificent, as to the whole Divine Order.

Yet further, if from this second eternal Law of *universal Action* within the immense Divine Order, all must act with every Tendency, and every where Beings exist acting and receiving Action—so it follows, that *all must act upon all*, in Proportion of Powers. Which being so evidently the Law of the visible Nature, must, from a Necessity of Reason, be so of the invisible. Behold then in your Mind that ever-continuing Variety and Gradation of Beings and their Powers, from God in his immense Glory down to the least Atom in the Abyss; and behold them all exert these Powers with every Tendency, and all act with every Proportion! A grand and amazing View of the Universe of God! A view that restores to us the sub-

lime Doctrine so sacred among the Ancients—of *universal Influence*, of celestial and ideal Powers, of true Theosophy and Magic ; at the same Time this View opens to us the glorious Field for higher active and transcendant Religion, which through Theurgy, or the Union with good and divine Powers, subdues the lower, evil and hellish, and works Miracles of Heaven.

For if—*every where Something must be*, from the first Law of Reason ; and every where *Something must do Something*, from the second Law of Reason—a universal Action in the immense World of God follows ; which Action, as to invisible Nature, or from unmarked Powers, is called INFLUENCE.

This Something done or caused every where, this unseen *Influence* or open *Action*, existing only from and with Power, must be analogous and proportionate,
that

that is, equal to this Power in Quantity and Quality; as the Action of an Atom to that of a Sun. And thus SELF, adoring it's own Divine Power, must ever tend to create new *Orders*, harmonic to it's Power in conquering the World: Either a golden Reign of safe Treasures, or a sensual Reign of voluptuous Delights, or a splendid Reign of fancied Glory, &c. Thus this Self, when still nobler, exulting in it's deep-felt Divinity, which it impiously dares to call it's own, soaring on it's higher Power, must ever tend, as it were, to the Empire of all the Charms, of all the Wonders and Glories of the *World*, through every eminent Talent or Virtue: Whence you have Geniuses and Heroes *without God*. Thus *Hell*, from the Nature of it's dark Power and Action, carrying this Fury of Self to mad Despotism, must oppose the whole Divine Order, and ever tend to make all a
Hell;

Hell; and why? That Devils may be Gods!

Thus, in a Word, every Spirit, every invisible Being, intellectual Atom or Monad, Shade, Sylph, &c. &c. must ever act to the best of it's Power and Choice; and that is to say, the whole Divine Order must be full of Life; a Life ever various, ever acting, must be, visibly and invisibly, an *Immensity of Powers!*

* * *

From the *third* eternal Law or Evidence of Reason follows,

1. That a thousand Hells could not destroy the general Beauty of the Universe; all being constantly in a Dependence of Proportion and of Order. Just as Fire, Storm, Cold, Darkness, in visible Nature; which, with all their
Fury

Fury or Might of Destruction, must yield to the first great Laws of Order.

2. That, every Effect being *equal* to it's Cause, and expressing both it's Quality and Quantity, there is a *Correspondence* in all, a universal Character, and (so to say) a *Divine Language of Likeness* in the Universe. In which Divine Language every Mind may read God, Heaven, and Nature, *revealed*. If the Universe was the Play of a Fool, and not a pure living Expression of Divine Wisdom; if it was a mad Romance of Whims and Sallies, with whole Regions of Nothing, void of every natural Justness and Proportion, a grand marvellous Lie——then all would be *unconceivable*; and this immense and noble Idea of Order discovered, would be but an immense and noble Beauty of our Fancy. But God being God, Order being Order, Series and Harmony as to Cause and Effect being *necessary*, truly,

as long as Reason exists, this Idea of the Divine Universe must strike every Mind with it's Splendor. This Idea is the *only* that can be conceived, from the very Nature of God, of Order, of a Universe : It is simply—*what must be!*

3. If in the Divine Order all be Dependence of Cause, be Succession and Proportion—there can exist no *Irregularities* as to God and his Action, nothing too much or too little, no Sallies, nothing absurd and repugnant to Reason. The ever active Order of Darkness and Evil must, in it's sad and proportionate Orbits, be as just as any solar System or bright-moving Heaven. Thence, whenever a weak Mortal tells you a Doctrine about God, that is not most simple and *evident*, or any two Doctrines about God, that are not most strictly *harmonic*—that first Doctrine is a Lie, and those other Doctrines are Madness.

O Truth

O Truth of Heaven! in this Light—
 what is common or vulgar Religion?
 that *System of Absurdity*, from whose
 horrid Gloom have sprung all Sects,
 all wild Opinions, and where, in Turns,
 with the bloody Hurry of Sects and of
 human Passions, every Madness has
 been taught, and every Idea of Hea-
 ven, nay of Nature, cursed and scorned?

But, leaving this dreadful Error,
 that now covers the Face of the Earth,
 leaving that human Devilism of a *des-
 potic* Faith—let us come still nearer our
 immense and Divine Light of True Re-
 ligion, and proceed to the

Second Order of Consequences.

CHAP.

C H A P. VI.

REVELATIONS OF GOD.
 DIVINE SCRIPTURE.
 VISION, OR PURE SENSE.
 SPIRITUAL POWER.

WE have seen how all that is from God must be Order; and how the Divine Universe is a Universe of the highest Wisdom and the most regular Action, is a grand immense Harmony.

Even if from it's own nature Order was not *necessary* to all Being, and all System of Beings, yet this simple Idea, "*All that is Divine, is with Order*," is proportionate and perfectly just," this Idea alone strikes with it's Plainness and pure Splendor.

Now,

Now, with this great Truth, let us further see "*what must be.*"



God, in his own infinite Being, as conceived purely, possesses all: Excepting that only most Divine Happiness, to *impart Happiness.*

But to conceive GOD with an *Exception* — is a bold Impiety or Madness.

Beings to make happy, Objects for his infinite Love, must then be conceived in the very Moment you conceive GOD. And of these Beings and Objects for his Love the whole immense Order is what we call the *Divine Universe.*

This Universe is then — the first grand Revelation of God. And without this Universe you leave God but the eter-

H

nal

nal vast Reign of Nothing—in which you wildly dare to suppose, that a certain Instant and one certain Point did please him enough to rouse his infinite Love and Power, slumbering from Eternity, to the Glory of creating.

No! The first Thing, universally, that must *be*, is *Something* (p. 42;) for to conceive *Nothing* anywhere to *be*, is Madness. Every Idea of God, every Idea of Nature, confirms this Principle.

But in this immense Divine Universe, because all is from God, all must be *Divine*; that is, no Caprice, no Folly, no Conceit of a Tyrant, no Unequality of Design, but all just and in a pure Sense natural; all proportionate and harmonic. Whence follows—that all *successive Revelations* of God in this grand Universe, that is, all *Divine Acts* (of which the Science is called DIVINITY)

VINITY) must be demonstratively conceived in a Series, must be in the justest Progression and Proportion, that is, must be evidently a universal Harmony.

And thus, the last Thing in all that is Divine, or in the Universe, must have a Proportion in Quantity and Quality, a Resemblance of Power and Design to the first; the utmost to the inmost; the lowest to the highest—as a glittering Atom to the Sun. Thus all that is secondary must be an expressive living Image of all that is primary: And thus the whole Universe must be an expressive living Image of God.

For—whence should God form the Idea of what is most perfect, grand, and good, but from Himself? And how should he produce any Thing that was not most good, grand, and perfect?

In all this you see only the first Principles of Reason, only Something with Order, with a continual Proportion, in which *every Effect expresses it's Cause.*

Now that which is most perfect, grand, and good, in visible Nature, or our known Universe, is—*Heaven, the Sun, and Man.*

The same must then so be in the inner invifible, and in the higher and higheft, Universe. Nay, by a Necessity of Reason and Consequence, God himself must be—an *Heaven* of Existence and Motion to all; a *Sun* of Life, Light, Blifs, Power; a *Man*, that divinest, most beautiful, and richest of Forms. He must be all to all: But, universally, that which is most good, grand, and perfect.

And so, not in poetical Ecstasy, but in evident Truth, you may pray to Him:

“O Hea-

" O Heaven of all Being! O Sun of Life and every Bliss! O Man! I the least passing Shadow of thee, Father Divine! universal Beauty, revealed in all, living in all! I adore thee, GOD of the Universe; and I praise thee, bright Universe of my God!"

This Doctrine, apparently so singular and new, may be expressed in this most simple Idea, " God has formed a Universe *like Himself*," that is, as to our Conception eternal, immense, just and divine as He.

Such is the FIRST REVELATION OF GOD.

And from this same constant Law of Harmony, Proportion, Resemblance of Design—in the Universe, both to it's *first Cause* and to *itself*, follows,

H 3

I. That

1. That all in the exterior and lower Universe, as originating in the interior and higher, must express it *visibly*, and be a living Image thereof to the Senses. So every the least Atom is a little Heaven, Sun, &c.

2. That, by Consequence, *all that* must be found in the interior and inmost, in the higher and highest Universe, which *is* in this visible; though in a Manner analogous and sublimer.

3. That all, from GOD and Eternity down to the least Atom and fleeting Instant, is *one infinite, grand Idea*.

THE SECOND REVELATION OF GOD—
is all that may be called “DIVINE
SCRIPTURE,” As,

1. In all the living Characters of
immense Nature. For the grand Uni-
verse is not a Lie of Whim and Folly,
but

but a Divine Truth: Whence it is equally *just in Proportion*, and *correct in Expression*. This is the Language of Reality, of *what is*, the first and highest Degree of Truth.

2. In all that is Correspondence, Hieroglyphic, Simile. This is what we have called, "*the Divine Language of Likeness*," of *what must be* from the Accords of Nature, Form, Quality; a Language known to the primitive Patriarchs, to many of the Ancients, though by their Vulgars abused to Idolatry, and to be found dispersed among the Nations still. It is a mere Imitation of the first grand Truth of the Universe.

3. In the Bible, or Scripture properly so named; which presents you at first the uncertain Language of human Fancy, of Error or mere Appearances, of *what must be*; but next the purer Language

guage of Correspondence—to all that is inner and higher, all that is spiritual and heavenly; and, thirdly, the full Light of Divine and eternal Truth.

In which short Sketch of the second Revelation—you clearly see all the *three Degrees of Truth*, (p. 15,) and that same Gradation or Series, that same luminous Harmony, which is the eternal Character of all that is from God.

THE THIRD REVELATION OF GOD—is that of REDEMPTION; of which the Idea, so wildly perverted in the vulgar Religion, is in itself as simple and bright as the Day.

For if the only *erroneous Action* in Nature be that of free Beings towards their Selves, their inner borrowed Spark of Divinity, which Action in it's Principle, in all it's Tendencies to the Love of the World, in all it's Degrees down
to

to the Gloom of Hell, is SIN (p. 62,) —what could *Redemption* be, but the restoring of the Order of Heaven and God, the Order of Life and Blessedness, through a Doctrine and an Example of *Self-sacrifice*, of an *all-devoting Love*, in Order to melt the dark savage Self of rational Beings into Tears of Pity, into sweet Humility, into universal Charity, into that supreme Affection or Fondness called Union with God, and thus with all his immense Felicity?

And this wonderous most Divine Order of REVELATIONS—in the *Universe*, in all *Scripture*, in the *Humanity of the Redeemer*—this Divine Order, as *descending* from higher to lower, you will observe, as *ascending* from lower to higher, in the *Churches* of God upon Earth. As first in that of MOSES, terrifying the Fancy, and forcing with *external Laws*; in that of JESUS, moving
the

the *Heart* inexpressibly; and in the third, that is coming, striking the *Mind* with the full Light of Truth.

What an Evidence, what a *pure Simplicity* of " True Religion," founded in the grand " Divine Order !"

* * * * *

Yet all these Marvels of our *revealed God* would be eternally lost—without *living SENSES* to behold and adore them.

These Senses are and exist in the Spirits, or invisible rational Beings.

But as Man—is Body and *Spirit*, or, more simply and incontrovertibly, is exterior and *interior*; and as he has exterior Sense for exterior and visible Nature, a middle Sense or Fancy ever tending to pass that Nature, and still an higher Sense or Reason, to conceive

all abstract Realities, as *Beauty, Virtue,* &c. which are as the Shadows of Spirituality; so, as interior, he must have an *interior Sense* for interior and invisible Nature. That is, being a *Spirit*, he must have the Sense of a *Spirit*! Which is so strong an Inference, that all Doubts or Objections are a mere Play of Wit in Comparison, and that if a Choice to believe were possible, where Reason simply offers *what must be*—Affirmation would be that Choice in every clear and free Mind.

This *interior* or *pure Sense* I call VISION: Which, consequently, and in the true Order of God, must be *natural* to Man.

“*Natural?*” you exclaim, “but Experience does not prove to us this.” Does it not? In so vast a Number of prophetic, of mystic, and heavenly *Minds* that have appeared in all Ages to the
indeed

indeed senseless World? And next, what *higher Perfection* of Man does this same Experience present to us as *more natural*, that is, as more *common*? For Example, *Genius, Heroism, Wisdom*, a clear and grand Idea of the visible World, of a whole Science, of even a Part of Nature, of even a single Action or a single Object? If therefore all, that is *uncommon*, should reasonably be called *not natural*—O then must *all higher Gifts*, and *every Sublimity*, be refused to the Soul of Man, be deemed unnatural, and banished from the very Scene of his Existence!

But so reasons *despotic Ignorance!* calling every higher Idea of Things, all that is above common Errors, *Vision* in Scorn. Though every nobler and enlightened Mind knows, that this *Vision*, in every Science, or Degree of Wisdom, is a *literally true one*, and only a more elevated and pure Sense of Nature.

No!

No! Far from that impious Temerity of taking upon us to fix absurd and arbitrary *Bounds* either to the Universe of God, it's grand Order, or the Power of Man——let us in the *Simplicity of good Sense* honour the Divine Law of *what must be*, and of *what can be*.

Or, shall we even, in our Turn, become *Vulgars*, adopt their *despotic Ignorance*, and with a stupid Witticism call them *Visionaries* that are only in Sense a Degree above us?

And to that sublime Modesty of Wisdom, here required—we offer still a Consequence, the last in our general View, and singularly striking.

If all in the Universe *must act*, and thus, Beings every where existing, *all must act upon all*, in Proportion of Power,

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equally

equally in the invifible Regions and the vifible—it follows, that *more* acting in it's natural Proportion to *lefs*, muft have the Ascendancy ; and, univerfally, that a fuperior Power muft fubdue an inferior.

This being the conftant Law in vifible Nature, *muft be fo* among Spirits.

Whence you fee, even here to the Senfes, that the aftonifhing Spectacle—of one mighty Genius fwaying over the World of Sects ; of one glowing Hero in a Moment of Enthuſiaſm hurrying Thouſands with him ; of one Orator or Bard melting the Hearts of a Nation ; of one heavenly Man, with his fublime Doctrines and Piety, charming People into a Sect around him ; nay of one inſtantaneous Lightning of a Paſſion, one Word, one Glance of the Eye, rousing all, moving all !

So

So then Spirits of the invifible Universe—if there be in that vaft Space, equally or ftill more Divine than this vifible, any Laws, any Juftnefs of Action, any Caufe and Effect, any Harmony and Order at all—fo Spirits there muft act or be acted upon, fubdue or be overpowered, gain Ascendancies or ferve meanly, rife or fall. So all the Wonders, Revolutions, bold rifing Dominations, Marvels of intellectual Might, muft exift there as here.

They muft do all, thofe good and thofe evil Spirits, for the Order of Heaven, and for the Order of Hell, they muft do all to *conquer Nature and Man*, to influence and form the Objects, external Nature being the great Field for fpiritual Powers: And Man, himfelf a Spirit, may be mighty with the good Spirits in Goodnefs, and mighty with the evil Spirits in Evil; he may ferve or

reign, the upright Man of Heaven, or the dark Accomplice of Hell.

Nay, as this *spiritual* POWER—is even as vast, extensive, universal as the Faculties or Affections of Man, he may equally, in worldly Attempts of Power or Prudence, in Science, in higher Desires to effect something wonderful, he may united with good Spirits or Agents, even up to God, be a mighty Sage, a Prophet of Heaven, or united with evil Spirits or Agents, even down to the Devil, be a Sorcerer or Magician of Hell.

This Conclusion amazes you; not because it is not *just* from evident Principles, but because it is not *common*.

Well! how are all the grand Works of natural Man *effected*? As the Dominations of Power and Wealth, of Craft and Imposture, or simply, of Genius

nius and Heroism? *How* exist all the Sublimities of Art and Science, as the Calculating of the Heavens, as the tremendous Might of Gun-powder, the Marvels of Navigation, the Prodigy of Mines and Metals? *How?*

You answer, " By the Virtue of *natural Powers and Agents.*" O wisest of Fools! And *spiritual Powers and Agents*, passing our low, external, shadowy Nature so immensely, should *do Nothing!* should not, when united with Man's Understanding and Will, be what they are, *mighty in Wonders* to Good or to Evil!

And these Spirits, existing with every Variety of Power and Affection, hidden to allure *under* every Object, and in all possible Ways of Nature—how should they not unite with a Will perfectly *like* them, *Likeness* being the great Law of *Union!* How should they not wish to

conquer every weaker Mind, and thus raise and enjoy their little Divinity of Dominion !

But this Reasoning may be carried to an *Evidence*. If all the Spirits of the invisible Universe be ever acting, the good to illumine and beautify the Objects, and prepare them for all the *Good* of Heaven, the evil to darken and deform the Objects for all the despotic Dominion of Hell—if this great universal Action be constantly in Vigour, it is a necessary Inference of Reason, that all the useful, beneficent Objects, all the benign and heavenly Virtues in Nature are *actuated* by good Spirits, in the Light of the Lord ; and on the contrary, all the malign and vicious Objects and Virtues *actuated* by evil Spirits, in the tyrannic conquering Gloom of Hell. Thus all is, even *naturally*, Heaven or Hell. And the

POWER

POWER of the SPIRITS—*lives* in the very Objects around us.

This Proof, so clear, is *a priori*, or from the Nature of Things: But *a posteriori*, or from Experience—do not all natural Powers or Agents just so, and tend ever to *subdue* or *assimilate* all within their Orbit of Action? Do not the more vivid Spirits of *Men* the same, and live only with the Reign and Dominion of their *own Principle*, live only in conquering by dreadful or splendid Power, by Genius, or sweet Beneficence?

And, lastly, that incomprehensible Something, which the World of Philosophers have to this Day been contented to call "*Forces, Powers,*" is not our Understanding ever inclined to find all therein *spiritual*? The whole Platonic School, and almost all the Ancients, did they not expressly call the Powers of Things—*Souls* or *Minds*? constantly believing,

believing, that all Motion, and eminently that of the Planets and of the Heavens, was acted by them?

Nay, if all the invisible Universe of God *must be*, from Principles above, full of Beings, of active Spirits—what a dogmatical Folly, in rather chusing never to conceive what *Powers* in Nature *are*, than to allow the so simple *Action of Spirits!*

Especially when this most luminous and most grand Idea in one Instant *explains*—all the Shades, all the Irregularities, all the Evils of the Divine Universe: From the Plan of an higher immense Order giving commensurable Orbits and Periods to all lower Orders: Just as the Idea of the solar System and it's Globes *explains* at once all the wonderful Variations of Day and Night, Cold and Heat, Eclipses, Phases, Seasons.

And

And these are the *first* and *second* Orders of Consequences—from the *three* Principles.

Something.

Something of Something, or universal Action.

The Relation of Something *primary* to Something *secondary*, or the Proportion of Cause and Effect.

Which, both Principles and Consequences, we have seen *must be*, from the very Idea and Nature of the Divine Order or a Universe.

The *third* Order of Consequences contains all the particular Doctrines that form the whole of Religion, or it's "*Body of Divinity*." They are not
2 treated

treated here at large, though some will be touched in the next Chapter : This being the universal Idea, the Plan, of a "*Demonstrated Religion*," the first and only that ever appeared in the World.

C H A P. VII.

TRUE RELIGION.

W H E N you say,

“ All is of God, and from God. All that is of and from God, that is, absolutely all, is one great universal Order. And all that *is* evidently, or *must be* demonstratively, in this Divine Order, is true :”

When you say this—you have given an eternal and universal, to all simple and open, *Principle of Faith*.

But all, all that you else can fancy, shall be proved at last either Lie, or mere Shadows.

For if you found this great Principle in vain and perishable *Sounds, Words, Letters*

Letters—what a Folly, nay Impiety, to fancy such an unsteady, ever-changing, ludicrous Order of Enlightening for Man from the Wisdom of God! All the mad and turbulent, wildly and ever-combating, innumerable Sects, do they not spring from this very Chaos of vain and perishable *Sounds, Words, Letters?*

If you found this Principle on *Prophecies and Miracles*—you know that the grand Proof of Prophecies consists in their being duly *explained and applied afterwards*; and that the awing Force of Miracles, because their Existence passes with the Instant, consists in being *told or related*—which all comes back to frail *human Authority*.

But if you found the Principle of Faith on this *human Authority*—your Principle is not *divine*, your Certainty is not *divine*, nay it is not even purely human,

human, is that immense Confusion of Lies, Imposture, and Tyrannies, spread over the Earth.

Even human *Inspiration*——may be but a sublimer Madness, but Deceit, but Illusions of the Devil.

Whence it is as clear as it is highly remarkable,

1. That *no true Understanding* of Words, nor of any *literal* Doctrine whatsoever, is possible—but from a *System of Truths* laid down before, but from Principles and a demonstrative Order, by which every Word and Saying is determined in it's Sense. So frail and ever variable are Words and their Structure! And in all the Languages upon Earth you will not find one Sentence that may not be wrung by Design, or mistaken by Weakness.

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2. That

2. That no genuine *distinctive Character* of a true and a false, a divine or devilish Miracle, Prophecy, Inspiration, Authority—is possible, but from a *System of Truths* laid down before, but from Principles and a demonstrative Order, by which *what is* and *what must be*, God and his Universe, essentially Good and Evil, are clearly stated.

3. That therefore nothing could be more unhappy, nay mad, than the *Rule of Faith* of common or vulgar Religion, laid just in *Words* and *human Authorities*. Whence this common Religion has been, as it is, the mere Religion of *Books* and of the *Church*, not the Religion of the *Mind*, that *beholds* Truth, and adores it with Ardor.

But what is still more striking is—that God, in his own Divine Order, even to a holy Man or Sage, a Prophet, a seraphic Angel, *cannot impart an absolute*

late Truth. The *finite* and the *human* Mind, this latter ever bound to Characters of Time and Place, must conceive Divine Truth *proportionally*, that is, when you consider all, in every Manner *imperfectly*. Whence no Prophet was ever *so*, purely and universally; but the Prophet only of his *Time*; divine, but not beyond Humanity, nor beyond his national and individual Character. Just as the Sun enlightens the Objects of Nature, in truest Proportions—to their general *Opacity* of Matter, and their properly *own* Degree.

And even this Order of God is as just, as it is wonderful: For in every Degree of divine Enlightening God has left the View of his *universal Order* free, as the only eternal great Principle of Faith.

As in the natural Order of Man, who, beginning from mere *Senses*, advancing

vancing to *Affections*, attains lastly to the serene Ideas of Reason; so God has given to fallen, almost brute Humanity,

1. With Moses, the *Religion of the Senses*; but where from the Imagery the Mind could find the universal Reality, or the grand Divine Order.

2. With Jesus, the *Religion of the Affections*, or of the Heart; but where from the Tendencies of Pity and Charity, the Mind could find the true universal Love, or the grand Divine Order.

3. With philosophic Genius, and every great Man, the *Religion of the Understanding*, or of Reason; where from pure Perceptions the Mind finds the grand universal Order of God, in the inner Evidence of this Order itself.

This ORDER—as generally laid down, is the *Principle of Faith*: A

Demonstration from that Order is the *Rule of Faith*:* And the *living Idea* of this grand Divine Order is pure, universal, eternal RELIGION.

Let

* Nothing could be at once more unhappy and more frivolous, than the *vulgar Manner of interpreting the Bible*, and determining Divine Truth.

Every single Sentence, nay Expression, Word, Letter, Point——are there deemed a Proof, a *Demonstration of the Truth* of eternal and infinite Wisdom. And that in a Scripture, by God himself so manifestly formed to the ever-changing Character of Times and Places, of Men and Manners, of Opinions, Errors, Events, and the whole Scene of the World! What a stupid Idolatry, what a heathenish Blindness!

They enter then with their Minds into Scripture, as if you would enter the House of a Lord, and there, judging by every Particular you might meet with as by a *Rule*, observe a Chair or Table, and firmly decide it to be the House of a Broker; observe a Pen-knife, Gold Watch, Book, and alternatively take it for the Home of a Cutler, a

K 3

Jeweller,

Let us now see this RELIGION—in *one*, if not explicit and perfectly distinct, at least general, View.

We

Jeweller, a Bookfeller; then listen to Sounds, Noises, Words spoken, and detached Sentences; and always form your System to every Particular, &c.

“What a Folly!” you say, “what an absurd *Rule of judging!* He must view *all together*, determine the *Parts* by the *Whole*, and then form his Character of the Object!”

O you are mightily wise in the Cause of another! But *is it so* you do form your Religion out of Scripture, and out of the Universe? Is it *so* vulgar Divinity has venerated the Wisdom of God, when finding in his Word the Expression *Grace, Faith, Redemption*, it has made all a System of Hope and Salvation; and finding at the second Instant, the Expression *Wrath, Decree*, it has made all a System of Fear and Horror? &c. Is it *so* that vast and gloomy Babel of Sects and religious Opinions has risen, in the Place of simple Divine Truth, shining through all the grand Order of God, it may be in Scripture, or in his glorious World?

Of

We began with the Characters of Truth, namely, to be *evident, constant, effective of Rightness*, that is, of what is accordant to the Nature and Order of Things. Religion, being *Divine Truth*, should

Of all the bold Absurdities reigning in *Divinity*, I have wondered most how they have dared to ascribe to God, that *revealed and sacred Authority* of Words and Syllables: Which, if you take them all *literally*, or all *spiritually*, leave you the same Uncertainty—for both Ways are tried, and have brought us a thousand Errors. Even the admirable *Simplicity* of the Quakers, with *such a Rule*, cannot save them from Absurdities: For what a glaring one to believe “a *Divine Spirit* that follows no Laws of Order!” Whence Infidelity now triumphs, and with Reason, in that signal Calumny, “That all, and whatever you please, may be proved out of the *Bible*.”

But that Wildness of *Opinions* is impossible in a *Demonstrated Religion*, in a Science of Divine Order: Where from one evident Principle, in the whole Series, only one necessary Consequence can be given. Which Religion alone is *divine*, because alone it is *true*.

The

should then be——*most* evident, *ever* constant, *eminently* effective of Good and Happiness. Of this Character all common Religion of Men fails. It was then rejected.

But Truth is *what is*, or what from the Idea of Things *must be*. The former may be called the *Truth of Sense*, or Experience; the latter the *Truth of Reason*, or Inference.

Then, considering, we saw that *Nothing* cannot *be*, that Nothing cannot be conceived at any Time or any where.
And

The Bible must then be considered as an *Order of Truths*, presented to the *Mind* or Reason, and therefore demonstrable; not as a World of tyrannic Syllables dictated to Slaves, or of Sounds and Figures for the Ears and Eyes of Brutes." And that is to say, repeating our great first Principle, that, both as to Scripture and as to Nature, *Truth* is to be found in the only Thing that has Existence, and the only Thing in which infinite Wisdom can reveal itself, in the DIVINE ORDER.

And further, that if the first possible Idea was *Reality*, the second possible Idea of Existence, of Life and Action, was *Order*. We observed, that all human Truth, all Discoveries of Genius, all grand Efforts and Virtues, were formed from and in a Principle of *Order*.

Then rose these grand Ideas:

1. Something is; and, continuing the same Truth, Something infinite is, or God. (*First Idea* :) A Universe and God; and a Universe without *Nothing*, immense, full of Beings visible and invisible.

2. Something must do Something. For the very Essence of *Reality* is Power. Whence even the least Atom of Matter gravitates and moves. And Something infinite must do, or act, *proportionally* to it's Power : Finite Powers can be forced
to

to cease, the infinite never: God has then, from the Instant you conceive his Power, formed this Universe, and ever acts to form all that is possible in Goodness. (*Second Idea :*) A *Divine Universe*, a *divine*, immensely grand and good ORDER.

3. Something, acting, or as a Cause, cannot produce Something as an Effect, but *from itself*. This Effect must then, universally, express this Cause—both as to Power, and Form or Beauty. All in the Universe secondary must then express all that is primary, the exterior the interior, the lower the higher, in *Proportions*; and the whole Divine Universe must express God, though truest in it's *sublimest* Characters.

(*Third Idea :*) God may be adored as an Heaven of Existence, a Sun of Life, a Man of conceivable Beauty. All expresses all. The Universe is an immense
Order

Order of Revelations ; where you may read the Causes in the Effects, and the *same Truth* in all that is *correspondent*. The Universe is an immense *Divine Language of Truth*.

What a Grandeur and Simplicity in all this !

Now, as nothing exists but this Divine Universe, this Divine Order ; so no Life, Light, Bliss, Power, can come but from the Sun of this Universe, or God. Man then must be, with his Mind, in the Rays, in the Divine Influence, of this Sun ; or perish. This is Religion ! the *living Idea*, the inmost Sense and Feeling, of the Divine Order ! And *true* Religion certainly it is, because it unites Man *naturally* with God and his Heaven : Which no Hymns, Sermons, Tears, Prayers, Ceremonies, Rites, Sacraments, Belief, nor any devotional Act whatsoever, can do.

The

The *Life* of this Religion may be expressed—an *Action from God towards Man, and from Man towards God*. A divine Circle, *from God and to God!* From God—in emanating Life, Light, Bliss, Power. To God—in Love that *wills his Will* of universal Goodness.

This Love animates, inflames the Mind to Wisdom, that *beholds* God, in all the transcendant infinite Charms of his Being: And this Wisdom exalts Love, makes it more intense and more sublime, discovering ever more of Divine Loveliness. Again a Circle: As *Fire* causes Light and Splendor; and *Light*, when pure and vivid, causes Fire.

The nearest Effect of this *loving Wisdom* of true Religion is HUMILITY; that feels all as *from God*; and then sweet *Resignation*, and tender *Confidence* in him, and *Contentedness* and a blessed Tranquillity

quillity of Mind, seeing how Man has a
Right to nothing, and receives *instantly*
and *eternally* all.

So you see that true Religion is all reduced to, is all living in *the Idea of* God, as beheld in his infinite Power or Universe, in his infinite Wisdom or Order, in his infinite Love or Action to the Happiness of all Beings. This Idea, vivid in the Mind, gives in one *View* the Science of Divinity, gives in one irresistible *Feeling* the Exaltation to Piety, Devotion, Divine Love. Even in the Mind of a Seraph, Religion, though more perfect, can be nothing else than this Sublimity.

But the *Opposite* of true Religion—let us attend to it for a Moment, in Order to better perceive Brightness and Beauty, from the Comparison with Dreariness and Deformity—the *Opposite* of true Religion is the *Idea of Self*,
L exulting

exulting in it's Folly to conquer the World in tacit Union with Hell. This great SIN is in it's Nature *Atheism*, and a shadowing Likeness of that first Fall of the Devil. As true Religion is the highest Truth, so this is the highest Lie, making the vanishing Shadow of a Creature a *God*! It's conspicuous Characters are Folly, Hatred, and Pride. *Pride*, clearly; *Hatred*, for all in Nature will refuse and oppose this false God, and eminently all the other Pretenders to the same Godhead; *Folly*, for mad of his gloomy Self, he cannot see Truth, though shining all around him, and over the Universe. Every the least Sin—is such a Folly, Atheism, Will of a Devil. Every Breath, every Step, every Thought of Man, is a Tendency to Heaven or to Hell.

Yet, this is SIN, the direct Opposite of true Religion, merely *in itself*. But it has even it's Parade and Pomp of
Genius

Genius and Fancy, it's Reasoning, it's Theories—and Systems—in all the immense Vanity of *false Religion*.

In this stately and consecrated Falsehood, you will find all the clearest *Opposites* of Truth.

There, you first will be *forced to believe*; nay, you will be as brutified to certain Doctrines from your Infancy; Tyranny, that is, the most cruel *Licence*, being the Law of Sin, of Madness, of Hell. There, the *Divinity of Self* is publicly declared, the great “*I will*” of Kings and Bishops. There, *Truth* is an Heresy, as it is a Libel.

They next will tell you—about an immense *eternal Nothing*; an omnipotent *Whim* of Creation, some short Days ago; an *infinite Anger* in the Heart of infinite Love; an *arbitrary Hell*, not formed naturally by the Sin of the

guilty, but a tyrannic Abyfs of Fire and Torments; a Damnation *without End*, as if any Thing finite in it's Nature could be infinite, but from the mere Will of God; a Divinity of *three Gods*, which as easily might have been made Thirty-three, all that is not *one God* being *no God*; a Redemption by *infinite Suffering*; an Assignment of another's Righteousness, and an *Investment* of *another's* Sanctity; a Salvation by an incomprehensible *Faith* in an *Instant*; a *Piety* imposed, where Charity and Virtues are called worth nothing, and even scorned as Sins; a *Humility*, not that which feels all as *from God*, not the sweet Sense of Dependence upon him, but a Denial of all Worth in Man, a Meanness, a public Lie; *Priests* not, in the Simplicity of Truth, holy Men, lovely in the Light of Heaven, but *spiritual* Dukes and Princes, not Servants of God, but *Lords* of the Church, &c. &c.

In

In a Word, there is not a Folly or Impiety conceivable, which you will not find in *false Religion*, in the Religion of the Sects, or vulgar Religion, whether it be that of the Turks, or that of the Christians. And why? Because that Religion was never *proved* in the Divinity of Truth, but *dictated* in the Divinity of Self; and therefore is not a *Demonstration*, but a *Tyranny*.

But when Men shall have considered how absurd and impious it is to have,

A Religion of the Land, for a Religion of their Minds:

A Doctrine of their Fathers, for a Doctrine of their God:

A despotic Law, for Reason:
Belief, for Truth:

Then, ashamed of the heathenish Confusion of Sects, and of that base Servility of Beings born *rational* and *free*, they shall lift up their Eyes to the only God

of the Universe—fight for the pure Light of his Wisdom, beaming through all the great Divine Order in which alone Truth and Happiness are to be found—and then at last they shall possess a Religion, worthy of God, and worthy of the Soul of Man.

CON-

CONCLUSION.

SUCH is the Plan or Idea of a *divine* RELIGION: Which, because it is *true*, must possess all the eternal Characters of Truth.

Here you see, “from God and Eternity, down to the least Atom and fleeting Instant, only *one infinite grand Idea*.” (p. 78.)

Here you feel, “that every Breath, every Step, every Thought and Wish of Man—is a Breath, Step, Thought, Wish to Heaven or to Hell.” (p. 110.)

The Wisdom of this Religion every Mortal may possess as perfectly as the most wonderful *Bishop*. And *Divinity*, that never could pretend to the Shadow of Demonstration—is *here* for the first Time a *Science*.

What

What a Clearness and Simplicity in that Science! When you consider how *impossible it is* in your Mind—to bound the Power of *Omnipotence*, or the Universe of God, the *Order* of his infinite Wisdom, the *Action* of his infinite Love! How *impossible it is* in your Mind—to conceive Imperfection, any Thing left out, a Whim or Sally, in a Divine Work! So, as you never can conceive *any Beauty* of Nature or Art, a Palace, a Poem, a Symphony, a grand Thought, a Reasoning, a noble Action, &c. where you may take away *some Parts* and leave Vacuities, or disorder the least Proportion, without destroying your very Idea of that Beauty. When ever, for Instance, could you fancy a *Female Beauty*, and leave out the Eyes, or one Arm, making what you had left out merely airy and nothing? Does not your own Mind force you to fill up the Void, and complete the Beauty? Or when ever could you fancy a *Temple*, a Master-piece of noble

noble Architecture, where Parts of the Roof, and Parts of the Walls failed? Would you not call that only a *beautiful Ruin*?

But *so* Philosophy and Divinity, till this Day, have treated the immense and glorious World of God; which, in the vulgar Systems, presents but the *Ruins of a Divine Universe*, and where, consequently, the Wonders, the magnificent Acts of God, appear as absurd, as the Religion that teaches them is low and despotic.

And this is the *supreme* Proof of a Divine Religion, that it reduces the Mind of Man to this Choice: *Either you must deny God, or you must assent to this Religion.*

Yet, though the *supreme* Proof of true Religion be, that it is the *only Idea possible of God and his Universe*—there is still

still a weighty *Confirmation* of it in the *Authority* of all great and eminent Men, nay of all that has been sublime Genius upon Earth.

For *such was*—though indeed never *demonstrated*, though full of glaring Errors, though built on mere Similes of the Fancy—such was all the primitive Persian and Oriental Theology, the mysterious Wisdom of the Egyptians, of Orpheus, Pythagoras, Plato, of the eldest Rabbinic School, of all the contemplative Geniuses within or without the Church.

Even at this Time, every Beam of Light you may find in any Sect of Religion—shall be found to be but a Glance of the great Idea here demonstrated. As, among the Roman-Catholics, the *Grandeur* of their angelic Hierarchies and Heavens, which they have meant to imitate within their Church;

Church ; among the Quakers, their pure *Simplicity*, never to admit any Thing that is not most clear and true ; among the Mystics, their *Sublimity*, to see and feel but God in all. Whereas Protestantism seems to be the very Refuse of all Religion ; hard, German, Gothic ; presenting you not one Glance of Truth, nor even so much as a sublime Error.

And now I dare to tell you—that this true and Divine Religion is, as to the general Character, even that of EMANUEL SWEDENBORG : Who, if God, Spirits, a Religion, be at all—has certainly brought us sublime Revelations, and may be considered as a Prophet of a third rising Covenant, or that of *open Truth*.

“*Ab !*” may you perhaps exclaim, and I have heard that Horror so often—
“*was he not mad ?*”

And

And why? Because he *saw*? Do you not the same? Or because he saw *with his Mind*? Again, do you not the same in this very Instant? Why then? Because he saw a little more than you, had one Degree more of *spiritual Perfection*! O bold Folly! As easily could, in the Eyes of the Jews, the Preacher of Love and *Goodness* be of the Devil, as in your Eyes the Preacher of Truth and *Wisdom* can be mad!

“ But he did no *Miracles* !”

The Miracle of all Miracles is *Truth*. That is the *Effence* of them all.

When God did Miracles in former Ages, it was not to *prove* Truth: For, *one and one is three*, cannot be true by a thousand Miracles, nor, *one and one is two*, less clear without any. God, then, did Miracles—only to strike with Awe the hard Hearts of Mortals, and *awake*

their Attention. This was not necessary in an Age of Science and Reasoning as now, when God has prepared all for the full Perception of Truth.

From this Observation you may see, *that Miracles are only for Fools*, for Men still Brutes, still savage. For when all the Miracles are passed, there still remains the same great Duty—to see and perceive the Truth in your Mind, without which neither Faith nor Worship exist. So, as you know, that to strike the rude Minds of Children with Awe, or charm them to Love, we commonly fancy something wonderful and amazing, something of a Miracle.

And for this only Reason, under the Law of Moses, in the first brute-like State or *Infancy* of the Church of God, all was Wonder and Miracles. But in the Gospel of Jesus all was adapted to move the *Heart*, to soften it by Suffering,

M

to

to exalt it through Pity, Charity, every tender Affection, to all the Goodness of Heaven: That—was the *Youth* of the Church of God. Then followed the wild Errors of rising Strength and bolder Imagination, all the *Seets* as the first Attempts to manly Reasoning, all the Schemes of *Divinity*, Catholicism, Protestantism, Mysticism, &c. At last comes *Manhood*, with Maturity of Judgment, pure Demonstration, firm Truth.

And *now* then, what a Shame, Impudence, stupid Boldness—to pass *Sentence* without a *Trial*!

Formerly, in the Age of serious Superstition, all great and extraordinary Men were called *Sorcerers*; now, in the Age of wanton Impiety, they are called *Madmen* or *Impostors*. But is there one of these bold Accusers, that has considered, what the Character of Sorcery, Imposture, Madness, is?

Sorcery is the nearest Union with the Devil upon Earth possible, consequently the highest *Wickedness*: To be deemed a *Sorcerer*, a Man must then be proved to be *wicked*, and supremely so. Imposture is the highest natural *Falsity* and Deceit, grave, deep-studied, pompous, shining: To be deemed an *Impostor*, a Man must then be proved to be *false*, and supremely so. Madness is the highest *Wrong* or Error possible: To be deemed a *Madman*, a Man must then be proved to be *wrong*, and supremely so. Or else, what a Fatuity, as in Arithmetic, to cry out a Facit of *Thousand*, and then not be able to prove *three*!

Of these Characters—the first should have highly confounded the Jews, accusing Jesus; and the last will highly confound the Moderns, accusing Swedenborg.

Yet, if you dare to call yourself a Man, and an upright Man—you must judge according to these Principles, or renounce your Honor.

For *Mad* is but a *Syllable*, the Breath of an Instant : If that shall be enough to oppose the Wisdom of the Earth, nay of Heaven, farewell Humanity, farewell Truth and Justice !

* * * * *

At last, O Christians of higher Sense ! for whom I write—consider, that in the Nature of SIN, as declared above, the first Instant is *Lie*, the second Instant *Self-deifying*, then Folly and every Crime ; so that *Lie*, or Falsehood, is the Principle of all Evil ; and that Truth is so essentially important and Divine, that if it could pierce into the dark Minds of the Devils, they instantly would see the wild Folly of their own
fancied

fancied Divinity, and Hell itself be converted. Secondly, that all that *now* reigns upon Earth is exactly this Principle of Lie and Self-deifying, exactly this Principle of Hell. As you may evidently see in the *open Character* of Kings, of Priests, of Lords, of Wars, of Luxuries ; where all is Lie, Despotism, Idolatry, infernal and gay Impiety. So that, if *you* are the Guardian Angels of Religion, the true and upright Men of God, take Care of this great Day of Trial, and do not refuse the Light of Heaven, nor the approaching Happiness of Mankind.

A P P E N D I X.

THE
PRINCIPAL BEAUTIES OF
SWEDENBORGIANISM.

* * * * *

VULGAR Religions begin with their Tenets, as received upon some wild and arbitrary *human Authority*, and then form and shape to these Tenets, their Principles of Truth ; thus forcing at their Will, Scripture, Reason, Nature.

Whence that astonishing, at once most stupid and most desperate of all Tyrannies—a *Prohibition of thinking* :
Because

Because the least Glance of *Thought* would have discovered the despotic Absurdity of such Tenets, and restored to us the Principles of Truth, restored to us Scripture, Reason, Nature.

After which great and happy Moment, Tyranny would have vanished as a horrid Shade of the Night.

Not so *true* and *Divine* Religion! which *begins* with all that is most evident to Mankind, with Nature, Reason, and eternal Principles of Truth: *Then* conceives God and his immense Order, expressive of all infinite Wisdom, Love, and Power, that is, expressive of Himself: And from this Order demonstrates all it's Tenets.

So that, as but *one* Truth, *one* God, *one* Divine Order, are possible—only *one* Religion is possible. And all the other, with their bloody Claims and Clamours,
are

are but the Whims of *human* Folly, or the dictated Lies of *human* Tyranny.

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The principal Doctrines of Swedenborg are *mere Traits of Divine Order*, are *clear Corollaries* of that only System conceivable, proved above.

For he says,

I. There is a SPIRITUAL AND INVISIBLE UNIVERSE, an immense Order of Beings, which tend to God, or which tend from God; that is, an immense Order of Good and Evil, of Heavens and Hells—for, according to Swedenborg, all that is an Action of Truth and Goodness is an *Heaven*, and all that is an Action of Falsehood and Evil is a *Hell*. By which grand Idea he sets no *Bounds* to the Infinity of God's creating Power,

Power, nor of his all-ordering Wisdom,
nor of his saving Love.

II. Of this SPIRITUAL AND INVISIBLE UNIVERSE, he says, all Nature, with it's visible Wonders, it's Beauties or Horrors, is an *Effect*——corresponding naturally with it's Cause, and therefore ever varying as to the good or the evil spiritual Agents, to whom this World is but a grand continual Scene of Action.

And *under* this spiritual and invisible Universe, Man is as to Influence; be it to Good or to Evil: And *in* this Universe, as a Spirit himself, he may be in Fact, through the Power of Vision or his internal spiritual Sense.

III. There is no Inequality or Disproportion in the immense Order of God, according to the Doctrines of Swedenborg. As God's essential Power, or
Almigh-

Almightiness, is that of infinite Wisdom and infinite Love; so he is,

1. Known and adored *as such* in his glorious *Heaven*, in a most pure and transcendant Manner.

2. Revealed *as such* in the *spiritual World*, in the Form of a spiritual Sun, whose Light is substantial Wisdom, and whose Fire is substantial Love. This, strange at the first Appearance, will be clear, when you consider that Love and Wisdom (as all that is Spirit and spiritual) cannot be a mere Sound, Idea, Shadow, Image, but *must be* a real Being, a *Divine Something*.

3. Expressed materially *as such* in his *visible Image*, our *natural Sun*, whose Light and Fire, in this external World, correspond admirably to Wisdom and Love, to Truth and Goodness, in the Interior, so as Darkness and Cold do correspond to Falsehood and Evil.

Yet,

Yet, in our visible World, God was revealed and expressed still more perfectly in the Person of the Redeemer, who may be called *the Divine Sun of Humanity*.

IV. All *from God* down to the least Being of Truth and Goodness, is a descending Order of *Spheres*, where in each Sphere the Center is a divine Spark of Love and Wisdom, a Beam of Use and Order, an *Influence* from God, and a Tendency to God, a *Union with him*, which Union is essential *Religion*.

And all *from the Devil* in the hellish Pride of his tyrannic Self, up to the least and weakest Being of Falsehood and Evil, is a like Order of *Spheres* in the Influence of Hell.

So that in this Order of Influence every *natural* Effect here below is *acted* by

by a Spirit, good or evil; and every Spirit is acted by Heaven or by Hell.

Thus moves upon eternal Laws of Power and Proportion, the invisible Universe, with every Variety of Tendency and Action: Yet, in Defiance of Darknefs and Evil, even Hell itself feels, though too proud to confess it, that God is the first eternal Sun, and the Life of all.

V. As the whole Universe is *one continual Order*, so the *natural* World corresponds to the spiritual; and the *spiritual* corresponds to *Heaven*, which is the nearest Image of God's Essence.

And all the Creation of Heaven and of the whole spiritual Universe, as *Flowers, Trees, Mountains, Fields, Kingdoms, Feasts, &c.* are spiritual Effects, spiritual Expressions, Correspondencies, of *the Thoughts and Affections of Spirits*: All
being

being a heavenly World to a heavenly Mind. Just so, as all the wonderful Worlds created in Dreams do correspond to the Affections of Body and Mind; all the external Shadows and Similes in Scripture to what is inner, spiritual, and heavenly; and every Act in human Life to the living Principle of Man.

VI. From this great Idea of *Order*, which is the Soul of Wisdom, Swedenborg teaches in general, that all that is most visible, most material, exterior, and lowest, is yet a Shadow, a passing Resemblance of all that is most invisible, spiritual, interior, and highest, up to the Divine Essence itself, which animates all; consequently, all the Heavens up to God, and all the Hells down to the Devil, are only opposite Perfections of *the present* Good and Evil in Man, or in the World. Whence all future States are, though ever higher

and higher in Good, or ever deeper and deeper in Evil, exact Resemblances of *this* first State of Man and of the World. Excepting only that in this State Man can change and be reformed; but in the following States eternally *not*. For, says he, admirably and divinely, such *deep Marks* are impressed upon the interior Man by the Good or Evil here, that instantly in the other World his devilish or angelic Affections may be read as in a clear Scripture, (just as is the Case with deep and violent Passions, as Anger, murderish or whorish Rage, Drunkenness, &c. upon this Scene, which Passions mark the Man even to Eye;) and that they, being, as it were, naturalized, from Will and Habit, with Evil or with Good, in that World desire and seek only what agrees with their own Affections, that is, desire and seek only, incessantly and evermore violently, Hell or Heaven.

Therefore,

Therefore, according to Swedenborg, is the State after Death a mere *Continuance of Life*, though progressive: Man possessing the very same Thoughts, Affections, mental Character; and through them creating to himself the very same Situation of Vice or Virtue, of Woe or Happiness—finding before him the very same Opportunities for Truth and Goodness, for Falsehood and Evil—and so advancing *freely himself* to Heaven or Hell; growing by Degrees of spiritual Deformity insensibly a *Devil*, or by Degrees of spiritual Beauty insensibly an *Angel*.

Here you have no flaming Wrath of a despotic God, that throws Man *in an Instant* headlong down into a Pit of Fire: Which is *no Order*.

Upon the same Principle, Swedenborg clearly proves the Absurdity of almost the whole vulgar Divinity, as

of a *Salvation in an Instant* through an *inconceivable Faith*; of a *last Judgment* with a wild tumultuous Ruin of all Nature—which is the very Opposite of Wisdom, Proportion, Order; and which Judgment he shews to mean but a mental *Revolution of Doctrines* in the spiritual World, &c.

VII. Yet, though all these Doctrines be sublime and wonderful, there still is one Doctrine so peculiar to Swedenborg that it will appear not less new than astonishing in itself. That is his Idea of *Marriage or Conjugal Love*—which he looks upon as the very *Essence of heavenly Joy*, and the only State of Man where the Divine Influence can be truly received; because the mystic Union of Man and the Lord himself is nothing else than just such a Love.

This, however, in *his* System, is very natural: For, teaching that all
has

has an inner Divine Correspondence, and, particularly, that all that is inferior is only a *Mean* of conveying a superior Influence, good or evil, from Heaven or Hell—so the conjugal Union is indeed the most admirable of such *Means*. And, even naturally, conjugal Love is clearly the first noble Trial of heavenly Love here below, being a Sacrificing of one's *Self* for a higher and Divine Order of Happiness.

Man, he says, *enlightens* the Wife from his superior Understanding or Wisdom; and she *inflames* him from her superior Love or Affection: So that they form within themselves, in their sacred Union, a Heaven of Wisdom and of Love. Whence this Conjugal Union, or Marriage, is to be continued in the future World and all the Heavens eternally; the Errors of Choice here being there corrected; and the *Effects* of that ineffable Delight of heavenly

venly Marriage will then be, not Children, as here below, but *new Powers* of Wisdom and Love, new Virtues, new Divine Blifs.

Which Doctrine, if it be not a Beauty, there indeed never existed a Beauty of the human Mind.



F I N I S.